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shows how many lessons have been taken from the various biblical books during the past nineteen years from the old testament :

Gen. 64	2 Chron. 20	Dan. 9
Ex. 42	Ezra 3	Hosea 2
Lev. 7	Neh. 6	Joel 1
Num. 10	Esther 3	Amos 2
Deut. 4	Job 2	Obad. 0
Josh. 28	Psalms 12	Jonah 5
Judges 10	Prov. 8	Mich. 1
Ruth 3	Eccl. 3	Nah. 0
1 Sam. 39	Cant. 0	Hab. 0
2 Sam. 18	Isa. 6	Zph. 0
1 Kings 38	Jer. 5	Hag. 0
2 Kings 33	Lam. 0	Zach. 3
1 Chron. 2	Ezk. 2	Mal. 2

FROM THE NEW TESTAMENT.

Matt. 84	Phil. 3	Jas. 1
Mark 86	Col. 1	1 Pet. 1
Luke 97	1 Thess. 2	2 Pet. 2
John 78	2 Thess. 1	1 Jno. 3
Acts 100	1 Tim. 2	2 Jno. 0
Rom. 5	2 Tim. 2	3 Jno. 0
1 Cor. 6	Tit. 1	Jude 0
2 Cor. 2	Phile. 0	Rev. 10
Gal. 2	Heb. 5	

I have not verified the above figures, but am desirous that the readers of the STUDENT should look at them, as they certainly offer material for consideration, and possibly a hint for amendment. [REV.] F. W. C. MEYER.

New Haven, Conn.

Altered View of a Biblical Text-Book. It will be of interest to those who are considering the Pentateuchal Question to note the following stages of decidedly conservative comment in Kurtz's "Lehrbuch der Heiligen Geschichte," a well-known and much used German text-book of Biblical History. In the old editions the celebrated author thought that a denial of the Mosaic authorship of the Pentateuch involved the destruction of the foundation upon which all subsequent Bible history rested. A later edition of the same text-book modifies the original statement somewhat, by admitting that the Pentateuch need not be regarded as having been put into its present shape within the life-time of Moses, but that the various Mosaic laws were gathered and arranged in the time of Joshua, the Judges and Samuel. In the last, the sixteenth edition, one reads in place of the above comments this note: "The view that the entire Pentateuch, as it now appears, was written by Moses himself can, according to the present results of critical biblical research, no longer be maintained. Various ancient documents (now still recognizable) underlie the book, which at different periods have been compiled by several redactors, the final and fully concluding redaction probably occurring in the time of Ezra. But with the greater firmness we can and must cling to a legal nucleus in the central books of the Torah coming from Moses—as is plainly shown by the frequent allusions to the conditions and necessities of the sojourn in the desert."

[REV.] F. W. C. MEYER.

New Haven, Conn.